

The “Hadith of Najd” and the Importance of Attaching Oneself to the Jamaa’ah

Bismillah Ar-Rahmaan Ar-Raheem

The Prophet (ﷺ) said:

“The best of guidance is the guidance of Muhammad (ﷺ), the worst of affairs are Bid'ahs (the innovated ones), every Bid'ah is heresy and every heresy is going astray.” (*Sabeeh Muslim*)

Allah's Messenger (ﷺ) said,

“I warn you of the newly invented matters in the religion; and every newly invented matter is an innovation, and every innovation is misguidance and every misguidance is in the Hellfire.” (*An-Nisa'ee*)

My text here is an analysis of the counter-reply article posted by Sunni Defence League, Milano, Italy under the title “*Puncturing the Devil's Dream About the Hadiths of Najd and Tamim*” translated by Hisham Skalli (*which is a counter-reply to the article “Hadith of Najd”, written by Brother Abu Rumaysah*). My analysis of the counter-reply is with respect to its conformance with the truth and the adherence of the scholars and sources with that of the true Ahlus-Sunnah wal-Jamaa’ah. Henceforth, I will be addressing the writer(s) of the counter-reply as “the author”.

In general, a common reader can see the mark the author is trying to make and it seems to be quite convincing. The reader must realize the importance of the texts’ source. There were few notable points and some questionable sources in the author’s article that I have highlighted below:

1. The Ahaadeeth referenced in the article are sound but at some places they are used out of context or have been mentioned just to weigh the succeeding statements and to support the author’s point of view.
2. Some truth and Misinterpretations have been mixed; like some true quotations are mixed with some distorted questionable quotations from various sources have been rightly placed to do the job.
3. The perspective of some stories/incidents behind the subject, seeming emotional, is in reality just a hype that the author is trying to use to give further weight-age to his delusively acceptable point.
4. There are concerns in some of the sources used to back the statements made in the article itself.
5. Also, some of the scholars mentioned in the author’s article are from the belief of those deviant sects, whose kinds have been strongly refuted by Imam Abu Haneefa and Imam Ahmad ibn Hanbal.

All the above points in the author’s counter-reply are the basis for the reader to lose focus of the main issue of discussion and the authentic points made by universally accepted Scholars of Ahlus-Sunnah wal-Jamaa’ah in the original article by brother Abu Rumaysah.

In this write-up, I have focused my attention mostly towards **the importance of adhering to the Ahlus-Sunnah wal-Jamaa’ah and their core teachings**. I have tried to lay down the fundamental differences between the Jamaa’ah and the Deviant Groups; and the approach of the Jamaa’ah in **dealing with Innovations, Deviant Ideologies and People of Innovations**, which have been constantly been refuted by recognized scholars from the time of Salaf us-Saliheen.

Only upon understanding the above 2 issues, will one realize how to clean oneself from any non-conformance and protect one’s Eeman so as to be in a position to face the Almighty on the Day of Retribution. The decision rests with the reader as to understanding the importance of getting the text from the right sources.

“...and if you differ in anything, then refer it back to Allah and the Messenger...” (*An-Nisa’ (4):59*)

The Jamaa'ah is Mercy

He who adheres to the Jamaa'ah of Ahlus-Sunnah wal-Jamaa'ah – and follows its Imams and Scholars, he is the one who has adhered to the Jamaa'ah.

It is therefore, incumbent to stick to the Jamaa'ah of Ahlus-Sunnah wal-Jamaa'ah. We adhere to their sayings and we do not oppose their principles and rules, and (*we do not differ from*) what the scholars of Ahlus-Sunnah wal-Jamaa'ah have decided because the scholars are knowledgeable concerning the Usool (*principles*) of Ahlus-Sunnah wal-Jamaa'ah and the proofs of the Sharee'ah – which are not known to many people, and **these are also not known to those who claim knowledge**. The scholars (*of Ahlus-Sunnah wal-Jamaa'ah*) possess deep-rooted knowledge, correct foresight and definite knowledge.

The following few narrations depict the importance of sticking to the Jamaa'ah:

Allah's Messenger (ﷺ) said,

"Jamaa'ah is mercy, and division is punishment."

The Prophet (ﷺ) said,

"Stick to my Sunnah and the Sunnah of the rightly guided Khaleefahs (who will come) after me. Bite onto it (i.e. the Sunnah) with your molar teeth and beware of newly invented matters. For indeed, every newly invented matter is an innovation and every innovation is a misguidance." (*Authentic Hadeeth transmitted by Ahmad ibn Hanbal in his Musnad [4/126-127], Sunnan of Abu Dawud: Book of adhering to the Sunnah [No. 4607], Sunnan of Tirmidhi: Book of Knowledge [No. 2676]*)

The Prophet (ﷺ) said,

"The Shaytaan is the wolf that preys on mankind as the (real) wolf preys on sheep and snatches the sheep that wanders off alone. Beware of splitting and stay with the jamaa'ah (main body of Muslims)." (*classed Hasan*) Musnad Ahmad)

Any common man, who would want to stick to the Ahlus-Sunnah wal-Jamaa'ah, would take **Al-Hafidh Iman Ibn Hajr al-Asqalani's** authentic work to his heart, as opposed to taking the author's misinterpretations in his article. This is because, if we don't follow the Scholars of the Ahlus-Sunnah wal-Jamaa'ah, who were on the Aqeedah as well as the Manhaj of the Righteous Predecessors, then we would surely deviate and be left misguided. A person who follows this rule does not need any further explanation.

For the benefit of the reader, questions like below have been dealt with in brief in the last segment of this text. Also, reference notes have been added for further study.

- How do you recognize a scholar from the past or our times that he belongs to the Ahlus-Sunnah wal-Jamaa'ah (*especially when everyone claims be using this title*)?
- And, what are the distinguishing features of the true Jamaa'ah?

But, before that, let's evaluate some of the points mentioned in the author's article for the benefit of those who have not followed the above rule and don't know about or don't stick to the true Ahlus-Sunnah wal-Jamaa'ah (*i.e., the Jamaa'ah of the 4 Imams*). This and the understanding of the true Jamaa'ah can be looked at together to draw a better conclusion.

Clarifications on some of the points in the author's article

1. The author's point that Najd mentioned in the hadeeth which is in the **EAST** of **MADINAH** is not **IRAQ**, but **NAJD (of Saudi)**.

The Authentic Hadith in question:

The Prophet (ﷺ) said in a hadith which is narrated from Abdullah Ibn Umar (R.A.):

“O Allah, put barakah (blessing) on our Sham! O Allah put barakah on our Yemen. The people said, And on our Najd as well? I think the third time he (saw) said, There (Najd) is a place of earthquakes and afflictions and from it the horn of Shaitan will come out.” (*Bukhari*)

Al-Haafidh Ibn Hajr al-Asqalani quotes a sahabi by the name of al-Khatibi about this hadith, who had this to say, “The Najd is in the direction of the east and is in the city of the highlands of the Iraqi steppe/desert. Its direction is east of the people of **Madinah**, and the root of the word ‘najd’ means what is **risen up** (raised/elevated) from the earth in contravention to al-Gawr for that is what is lower than it..” Ad-Dawudi has also said, “Najd is with regard to the land of Iraq (min Naahiya al-Iraq).” (*Fathu'l-Bari*, 13/ 51)

The author claims that **Najd (of Saudi)** is the land in the **East** that was being mentioned in the Hadeeth of Najd, and that **IRAQ** is not the land mentioned in the Hadeeth and clarified by Al-Hafidh Ibn Hajr in his explanation in Fath al-Bari.

If we analyze, the scholarly work of Al-Hafidh Ibn Hajr al-Asqalani doesn't go against the geographical fact too, when he presented **IRAQ** to be the Najd in the hadeeth.

Generally speaking, and I believe most of us have been taught in the early days of their lives, **IRAQ**, **IRAN**, **INDIA**, **CHINA**, etc. are the geographical regions that are on the **EAST of the MERIDIAN**, and in our case, they are also **EAST to MADINAH**. So it doesn't mean that Al-Hafidh Ibn Hajr has made a mistake or did not know his MAP.

Also, don't forget that the **Hadith of Najd** has its variations specifically mentioning **IRAQ**. And, also that **IRAQ** would be a land of **trials and tribulations**.

It is narrated from Ibn Umar (R.A.) that the Prophet (ﷺ) said:

"O Allah bestow your blessings on our Madinah, and bestow your blessings on our Mecca, and bestow your blessings on our Sham, and bestow your blessings on our Yemen, and bestow your blessings in our measuring (fee saa'inaa wa muddinaa). A person said, O RasulAllah and in our **Iraq** (as well?) and so he (saw) turned away from him and said, there will occur earthquakes, trials and tribulations and there will appear the horn of Satan." (*Abu Nu'aym, al-Hilya*, 6/133)

This hadith of Ibn Umar (ra) also narrated by Tabarani that

“RasulAllah (ﷺ) prayed Fajr and then faced the people and said, "O Allah bestow your blessings on our Madinah, O Allah bestow your blessings in our measuring, O Allah bestow your blessings in our Sham and our Yemen. A person said, And **Iraq** O RasulAllah?

He (ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ) said, from there arises the horn of Satan and the trials and tribulations would come like mounting waves." (*al-Awsat*)

It is related by Tabarani from Ibn Abbas (ra) that

"RasulAllah (ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ) supplicated and said, "O Allah bestow your blessings on our Sham and Yemen. A person from amongst the people said, O RasulAllah and **Iraq**? He (ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ) said, indeed there is the Horn of Satan, and the trials and tribulations will come like mounting waves, and indeed harshness/coarseness is in the east." (*al-Kabeer*)

These Ahadeeth are not contradictory but in conformance to the Hadith in question. But the author has smoothly side-lined their importance with non-contextual narratives.

Next, the author goes ahead to describe the emergence of Khawaarij from the Najd (*of Saudi*). Yes, the Ahadeeth he used as reference are sound, but they are again in conformance with the above mentioned Ahaadeeth. Also they are in conformance with the below Sahih Hadith and Al-Hafidh Ibn Katheer's clarification that the **Khawaarij would appear in IRAQ**.

It is narrated from Yusair bin Amr:

"I asked Sahl bin Hunaif, 'Did you hear the Prophet saying anything about Al-**Khawarij**?' He said, I heard him saying while pointing his hand towards **Iraq**. 'There will appear in it (i.e., Iraq) some people who will recite the Qur'an but it will not go beyond their throats, and they will go out from (leave) Islam as an arrow darts through the game's body'." (*Bukhari*)

Affirming the origins of Khawaarij from Kufa (IRAQ), **Al-Hafidh Ibn Kathir** said:

"I say this group of people is from the strangest type of children of Adam (as). So how free from all imperfection is the One who varied His creation as He willed and initiated with His magnificent degree. And what is better than what some of the salaf used to say concerning the Khawarij, that they are mentioned in the statement of Allah (AWJ): **"Say: 'Shall we tell you of those who lose most in respect of their deeds? Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?' They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any weight."** (*al-Kahf 18/103-105*) So the intended meaning is that these misguided ignoromause and these criminals in terms of statements and actions have united their view that of the **Khawarij** whilst they are in the midst of Muslims. And they agreed to travel to the cities in order to overtake the people and fortify the cities and then to send out delegations to their brothers and followers from amongst those who are upon their opinion and madhab. These are from the people of Basra and other than them, so they agreed upon this and their unity was based on upon this. So Zayd ibn Husayn at-Tai said about them: 'Indeed the cities cannot be overtaken, since they have armies that you cannot overpower and they will prevent you from them. However arrange to meet your brothers at the bridge of Jawfaa. And do not come from **Kufah** in groups but come out of it one by one so that you do not rouse suspicious.' So they wrote a general letter to whomsoever was upon their madhab and metholody from the people of **Basrah** and other than them. So in the letter, they mentioned to them to meet at the river so that they may be one hand against the people. Then they come out, pulling out one by one so that no one would know about them. So he prevented them from khuruj. So they came out in the midst of fathers, mothers, maternal uncles and maternal aunts and they separated the ties of kinship. They believed, due to their ignorance lack of knowledge and intellect that the Lord of the heavens and the earth would be pleased with this affair. So they did

not know that this was from the greatest of major sins, disasters and offences. This was from that which was made to look to beautiful to them by Iblis an accursed devil who was banished from the heavens, who raised enmity for our father Adam (as) then to his children for as long as their souls inhabit their bodies. And Allah is the One Who is asked to protect us from him, by His might and power. Indeed He answers the invocations.”

(al-Bidaya wa'n-nihaya 7/228)

All the above references are sufficient for anyone to recognize that the land in the “Hadith of Najd” is none other than **Iraq**. We have seen authentic Ahadeeth and clarifications which clearly state that **IRAQ** is:

1. The land mentioned in the Hadith of Najd; due to similar Ahadeeth mentioning the land “IRAQ”
2. The land in the East of Madinah; Clarified by Al-Hafidh ibn Hajr
3. The origin of Khawaarij from Iraq; Mentioned in the Sahih Hadeeth
4. The origin of Khawaarij; Clarified by Al-Hafidh Ibn Katheer

2. The Ahadeeth on MIQAAT.

All the sound Ahaadeeth on MIQAAT are contextual to the pilgrimage, Hajj. They are sound and are geographically specific with respect performing the pilgrimage to Makkah.

The author uses the sound Ahaadeeth on Miqaat out of context to prove his point that Najd and IRAQ are separate. The Ahaadeeth on Miqaat and the hadith of Najd are two different issues. Whether one should take the author’s opinion or Al-Hafidh Ibn Hajr’s scholarly weighed work is again based on whether one truly follows the Manhaj of the Ahlus-Sunnah wal-Jamaa’ah and accepts their valid proofs.

Not to forget, the author goes out of the way and has categorized Al-Hafidh Ibn Hajr’s work and his likes (*those who consider the Najd in the Hadith and land of the emergence of Khawaarij to be IRAQ*) as “**LATE MEDEVIAL COMMENTARIES**”.

3. The author’s point that the Prophet’s (ﷺ) did not praise Tamimites, except in one Hadeeth, and the claim that Tamimites of Najd are Khawaarij.

The Agreed-upon (*Mutafaqqan Alayh*) Ahadeeth where the Prophet has praised Banu Tamim:

Reported by Abu Hurayra (RA):

"I have loved the people of the tribe of Bani Tameem, ever since I heard three things the Messenger of Allaah , sallallaahu alayhi wa sallam, said about them. I heard him saying, 'these people (of the tribe of Bani Tameem) would stand firm against the Dajjaal.' When the Saddaqaat from that tribe came, the Messenger of Allaah , sallallaahu alayhi wa sallam, said, "these are the Saddaqaat (charitable gifts) of our folk." Aa'ishah had a slave girl from that tribe, and the Prophet , sallallaahu alayhi wa sallam, said to Aa'ishah, 'manumit her as she is a descendant of Ismaa'eel, alayhis salaam.'" (*Sabih Bukhari*)

Abu Huraira reported:

“Since I heard three things from Allah's Messenger (may peace be upon him) my love for Banu Tamim is never on the decline (and these things are): I heard Allah's Messenger (may peace be upon him) as saying about them that they would put up stout resistance against Dajjal amongst my Umma. And he (the narrator) said: (When) the consignment of Zakat was brought to him, Allah's Messenger (may peace be upon him) said: This is the charity of our people, and there was one slave—girl in the house of 'A'isha and she was from the tribe of Banu Tamim; thereupon Allah's Messenger (may peace be upon him) said: Set her free, for she is from the offspring of Isma'il.” (*Book 31, Hadith# 6133, Sabih Muslim*)

About this hadith Al-Hafidh ibn Hajr said, "this hadeeth also contains a clear mention of the excellence and superiority of Bani Tameem".
(*Fathu'l-Bari*, 5/217)

A good effort has been made by the author to show that the Prophet (ﷺ) has praised various other nations and lands, and that he detested the Tamimites (*Tamimi*) in various Ahaadeeth.

It is well known that a land may have good people as well as bad people, as goodness is related to Taqwa. So it doesn't mean that a complete tribe or people of a land are doomed to disrespect. Salman al-Farsi reflects upon this in the following hadeeth:

Malik related to me from Yahya ibn Said that

Abu'd-Darda wrote to Salman al-Farsi, "Come immediately to the holy land."

Salman wrote back to him, "Land does not make anyone holy. Man's deeds make him holy. ..."
(*Malik Muvatta*, Book 37 (*Wills and Testaments*), Hadith 37.8.7)

According to the author, the Tamimites (*Tamimi*) have been looked down upon in various Ahaadeeth, and that the praise for Tamimites (*Tamimi*) is only for the fact that they would be **stern against the Dajjal**, and he has rendered this as **Unexceptional**. The author goes way ahead to prove that these Tamimites are the first deviant groups "Khawaarij" from his **questionable sources** (covered under "*Credibility of the Sources & the Scholars that claim Tamimi being Khawaarij*").

We have already seen with sufficient proofs from the Ahadeeth (including **Bukhari**) and the valued quotations of Al-Hafidh Ibn Hajr and Ibn Katheer on the **appearance of Khawaarij in Iraq**.

Just imagine this! How would the Tamimi tribe of Najd (of Saudi) be in a position to face the Dajjal when the author claims the entire tribe to be completely misguided from the Ahlus-Sunnah wal-Jamaa'ah and has labeled all of them as "Khawaarij"?

Narrated by Imran ibn Husayn that the Prophet (ﷺ) said:

"Let him who hears of the Dajjal go far from him for I swear by Allah that a man will come to him thinking he is a believer and follow him because of confused ideas roused in him by him." (*Abu Dawood, Hadith# 4305*)

The above hadith talks about the dangers of a common man facing Dajjal under the presumption that despite having faith and he would end-up following Dajjal, due to confusions.

And, if the author claims the Tamimites (*Tamimi*) to be misguided and amongst the Khawaarij, then how do you think these people will be in a position to, not only, face the Dajjal, but also to be stern against him? **This agreed-upon (*mutafaqqan alayh*) hadith, which praises the Tamimi tribe, cannot be rendered unexceptional.**

4. Credibility of the Sources & the Scholars that claim Tamimi being Khawaarij.

The incidents or narratives mentioned around terms Kharijites (*Khawaarij*) & Tamimites (*Tamimi*), presented by the author (*with some Ahaadeeth to back the scholars' ideologies*), are of the scholars whose credibility may be questionable as per the fundamentals and rulings of the true scholars of Ahlus-Sunnah wal-Jamaa'ah (*explained in detail under "Aqeedah of Ahlus-Sunnah wal-Jamaa'ah as opposed to the Aqeedah of the Deviant sects"*).

I have listed two of them to give you an idea about:

a. Abd al-Qahir al-Baghdaadi

He was a scholar of **ilm al-kalaam** and was **Ash'aari** in his belief. Some of his Ash'aari statements have been mentioned below as proofs:

... "He then reports the saying of `Ali (r): "Allah created the **Throne** as an indication of His **power**, not for taking it as a place for Himself."

... "The correct position according to us is the interpretation of the **Throne** in this verse (20:4) to mean **sovereignty** (al-mulk), as if He meant that sovereignty has not been established for any but Him."

Source: http://www.sunnah.org/history/Scholars/abd_alqahir_albaghdadi.htm

b. Abu'l-Abbas al-Mubarrad

He has been related as a **Shi'ite** scholar of Arabic grammar, and the author of al-Kamil.

... "According to *Bughyat-ul-Wu'at*, He was the Imam of Arabic in Baghdad during his age. His books are (i) *Al-Maqsur Wal Mamdud*, (ii) *Ar-Radd-u-'Alas-Sibwaih*, (iii) *Sharb-u-Shawabid-il-Kitab*, and (iv) *Ma Ittafaqa Lafẓahu Wa Ikbatalaf Ma'nahu*. According to the statement of *Riyad-ul-'Ulama'*, he was a leading figure, grammarian, linguist, scholar, Imamite, masterly and author of *Al-Kamil*. There are reports about him and Imams from the *Ahlul Bayt* (A.S.) which testify his being a **Shi'ite**. One of such reports has been quoted from *Tarikhul Baladhari* in *Lawa'ij-ul-Ashjan* and is about the virtues of Imam Husain (A.S.). He died in 285 A.H."

Source: <http://www.imamreza.net/eng/imamreza.php?id=862>

Ab al-Qahir al-Baghdaadi is a scholar of **ilm al-kalaam** and **Ash'aari** aqeedah. The Imams of **Ahlus-Sunnah wal-Jamaa'ah** were very strong against the scholars of **Kalaam**, **Ash'aariyyah**, **Mu'tazillah**, etc. (See the strong stance of *Ahlus-Sunnah wal-Jamaa'ah* on the deviant statements of *Ash'aariyyah* and *Mu'tazillah* under "Aqeedah of *Ahlus-Sunnah wal-Jamaa'ah* as opposed to the Aqeedah of the Deviant sects"). These were the ones who affirmed Allah's Names and Attributes, but also made similitude to them.

And **Mubarrad** is a scholar who has **Raafidi** aqeedah. Clearly we know that most of **Raafidis** not only reject the 3rd Khalifa but also reject the 1st two; **Abu Bakr**, **Umar**, **Uthmaan** (*May Allah be please with them all*), and curse them along with our beloved Mother of the Believers, **Aa'ishah** (*May Allah be please with her*).

These are just 2 of the scholars whom the author has mentioned and has used their quotations to justify his ideology revolving around the "Tamimites being Khawaarij" story.

The author uses the sources from the people who declare the first 3 of the **Khulafah** are disbelievers and curse them, to declare the **Najdi** as the ones who declare the 3rd and 4th **Khulafah** are disbelievers (*meaning to declare them Khawaarij*). It is evidently clear that the author uses everything at his dispose to deceive the common reader, who is not well-acquainted with the **Aqeedah** and the books on **Aqeedah** (*as proofs*) of the **Salaf** (*especially the 4 Imams*).

It is not just the **Raafidi** source, but even the **Ash'aari** **Aqeedah** of the author and the scholars, whom he represents, have innovations that have been strongly refuted by the earliest scholars of **Ahlus-Sunnah wal-Jamaa'ah**. The **Ash'aariyyah's** Belief differs in most of the **Pillars of Eeman**; especially in the **Names & Attributes of Allah**; and use **Qiyaas** (*Analogical Reasoning*), **Hawaa** (*Desires*) and **Kalaam** (*Theological Rhetoric*).

And many of the modern-day Islamic groups knowingly or unknowingly follow the same path that Ash'aariyyah and/or other deviant ideologies that are being refuted since the days of the Salafs; such as in the matters of the pillars of Eeman, matters of Ghayb (*unseen*), and describing Allah and His Prophet (ﷺ), and in understanding the issues of Tawheed itself (*explained in detail under "Aqeedah of Ahlus-Sunnah wal-Jamaa'ah as opposed to the Aqeedah of the Deviant sects"*).

Shaykh-ul-Islam Ibn Taymiyyah (*may Allah be merciful to him*) stated: "More than one scholar reported that the Salaf unanimously agreed that the literal meanings of the Attributes of the Creator (Glorified and Exalted be He) should be accepted according to their apparent implication without any **Takyif** or **Tashbih** to the created.

Discussing the Attributes comes under the heading of discussing the Divine Self. Whatever is said about the Divine Self, the same can in all respects be said about the Divine Attributes. If the Self is affirmed to exist without descriptive designation, the same applies to the Attributes. We affirm the existence of every Attribute without describing its manner. **We say that Allah (Exalted be He) has a Hand and Eyes, but we do not say that His Hand implies Power and His Hearing implies having knowledge."**

To conclude, one needs to understand that the author can literally bring convincing texts from any source so as to win his point. This deception itself is not from the Sunnah, let alone the whole case that he has put forward in defense.

5. Allegation on Shaykh ul-Islam Muhammad ibn Abdul Wahhab being the Tamimi Khawaarij.

The author claims that as Muhammad ibn Abdul –Wahhaab is a "Tamimi", from "Najd" and a "Khawaarij", thus he is the "Horn of Satan" mentioned in the "Hadith of Najd".

But, as you have seen earlier, we have already clarified all the claims about Najd, Iraq, Tamimi, and Khawaarij with sufficient proofs. And also, that the scholarly quotations mentioned by the author doesn't is not in a position to be accepted by the true scholars of the Ahlus-Sunnah wal-Jamaa'ah.

Moreover, the Aqeedah and Manhaj of Muhammad ibn Abdul Wahhaab are in conformance with the Aqeedah and Manhaj of the Salaf us-Saliheen.

Shaykh Muhammad ibn 'Abd al-Wahhaab said, describing himself: "I tell you that— praise be to Allaah — my belief and my religion, according to which I worship Allaah, is the way of Ahl al-Sunnah wa'l-Jamaa'ah, which was the way of the imaams of the Muslims, such as the four Imaams and their followers until the Day of Resurrection. But I explain to people that they must devote their worship sincerely to Allaah (ikhlaas). I forbid them to call upon the Prophets and the dead among the righteous and others, and from associating them with Allaah in any act of worship that should be done for Allaah alone, such as offering sacrifices, making vows, putting one's trust, prostrating and other actions which are due to Allaah and in which no one should be associated with Him, not any angel who is close to Him or any Prophet who was sent. This is the Message which was proclaimed by all the Messengers, from the first of them to the last of them, and this is the way of Ahl al-Sunnah wa'l-Jamaa'ah. I hold a high position in my village and people listen to me. Some of the leaders denounced that because it goes against the customs they grew up with. I also obliged those who are under me to perform regular prayer, pay zakaah and fulfil other Islamic duties, and I forbade them to deal with ribaa, drink intoxicants and other kinds of forbidden things. The leaders could not criticize that or find fault with it, because it is something that is liked by the common folk, so they directed their criticism and enmity against that which I enjoin of Tawheed and that which I forbid of shirk, and they confused the common folk by saying that this goes against what everyone is doing, and they caused a great deal of fitnah..."

(*al-Durar al-Sunniyyah*, 1/64-65, 79-80)

The Shaykh said in his letter to the people of al-Qaseem: “I believe that it is obligatory to hear and obey the leaders of the Muslims, whether they are righteous or immoral, so long as they do not enjoin disobedience towards Allaah. Whoever has become Caliph and the people have given him their support and accepted him, even if he has gained the position of caliph by force, is to be obeyed and it is haraam to rebel against him.”

(Majmoo'at Mu'allafaat al-Shaykh, 5/11)

If you study the seerah (biography) of the Messenger of Allaah (ﷺ), you will see that he went through severe tests; he was even accused of being a liar, a sorcerer and a madman; garbage and filth were thrown on his back; he was expelled from Makkah; and his feet bled in al-Taa'if. This was the situation of all the Prophets who were rejected before him (ﷺ).

Shaykh al-Islam Muhammad ibn 'Abd al-Wahhaab (*may Allaah have mercy on him*) suffered the same as other sincere scholars and daa'iyahs, but in the end the message of truth that he brought prevailed. How could it be otherwise? How could the light of truth be extinguished? Think about this man and how Allaah helped him to sow the seeds of Tawheed throughout the Arabian Peninsula and put an end to all kinds of shirk. If this indicates anything, it indicates that he was sincere in his call and made sacrifices for that cause as far as we can tell, and of course his efforts were supported and helped by Allaah.

Fundamentally, the Khawaarij collectively agree that both the **3rd** and the **4th** Khulafah of Islam; i.e. **Uthman** (R.A) and **Ali** (R.A.); were in fact disbelievers as were the other companions. Also, the Khawaaarij think revolting against the leaders and governments is permissible. They also believe that any major sin is an act of disbelief. Thus, the traits of the Khawaarij are to declare any one disbeliever based on his Sins.

But, Muhammad ibn Abdul-Wahhaab has evidently clarified his stand on this point. Shaykh **Muhammad ibn Abdul-Wahhaab** himself stated his belief about sins and being within the fold of Islam. He wrote, “**I do not declare any Muslim a disbeliever due to a sin nor do I take him out of the fold of Islam.**”

(Muhammad ibn Abdul-Wahhaab, Muallifaat, vol. 7, p. 11)

All the above proofs show that the author has tried his best to misrepresented Muhammad ibn Abdul-Wahhaab and to label him as a Tamimi Khawaarij, based on misinterpreted proofs and false allegations. But this and more proofs (*Kitaab at-Tawheed, etc.*) clarifying Muhammad ibn Abdul-Wahhaab's Aqeedah and Manhaj would not be appealing to the reader, as opposed to the appealing nature of the references presented by the author from **Vassiliev's** Quotations (*that present the author's understanding of Muhammad ibn Abdul-Wahhaab being the Horn of Satan*).

I have presented some of the quotations from the very same reference used by the author (i.e. **Vassiliev's Quotations**). I believe, it is a sufficient clarification for the reader against the author's allegations, InshaAllah.

Vassiliev describes **Muhammad ibn Abdul Wahhaab**,

“A prominent figure of his era and his society, he [Muhammad ibn Abdul-Wahhaab] was a man of great courage and passion. A remarkable boldness was needed to challenge the entire religious system of Arabia at that time and face the advocates of the old. His life was constantly under threat and he was sent into exile three times, but this did not crush his will. Through his passionate speeches and his eloquence, Ibn Abd al-Wahhab made a major contribution to the success of the religious movement he had started and to the expansion of the Saudi state. According to Ibn Bishr, Ibn Abd al-Wahhab ‘raised the banner of jihad, though there had been nothing but riots and murders before him.’ Mengin notes that ‘he was extremely persuasive and won hearts by his speeches.’”

(Vassiliev, p. 89)

Vassiliev writes on the **Islamic belief** before Muhammad ibn Abdul-Wahhaab's Da'wah,

“One of the innovations in Islam was the cult of saints. The Romans merely included local gods in their pantheon to increase the ideological impact on believers in the newly seized territories, but Christianity introduced the cult of ‘regional’ saints. The worship of local deities was replaced by the worship of Christian saints, which absorbed the earlier cults after an appropriate process of transformation. Islam [the author should have stated ‘Muslims’] followed the same route. The cult of saints in the Muslim world is chiefly of local, pre-Islamic origin; but the earlier idols and Christian saints were replaced by Islamic preachers, the Prophet’s Companions and prominent ulama [scholars]... The spread of the cult of saints was closely related to the activities of Sufis, or Islamic mystics. To attract wide numbers of believers, they ascribed to their saints the ability to perform miracles.”

(Vassiliev, p. 68)

The American Lothrop Stoddard wrote about **Islam in the 18th Century C.E. (12th Century A.H.)**:

“As for religion, it was as decadent as everything else. The austere monotheism of Muhammad (peace and blessings of Allah be upon him) had become overloaded with a rank growth of superstition and puerile mysticism. The mosques stood unfrequented and ruinous, deserted by the ignorant multitude which, decked out in amulets, charms and rosaries, listened to the squalid faqirs or dervishes and went on pilgrimage to the tombs of the “holy men” worshipped as saints and intercessors. As for the moral precepts of the Quran, they were ignored or defied. Even the holy cities were the holes of iniquity. In fact, the life had apparently gone out of Islam. Could Muhammad return to earth, he would unquestionably have anathematized his followers as apostates and idolaters.”

(The New World of Islam, pp. 25-26. (Quoted from Jameelah, p. 116. “The scholar Amir Shakib Arsalan stated that a Muslim could not have presented such an accurate description of the Muslim world at that time”))

Further, **Vassiliev** writes about the **reforms brought to Makkah** as a result of its occupation by the followers of ibn Abdul-Wahhaab,

“The strict morals introduced in Mecca ran **counter** to its people’s customs and habits. The status of the holy city made its inhabitants feel superior to all other Muslims and led them to excuse a certain lewdness of behavior. Whole blocks of Mecca belonged to prostitutes, who even paid a tax on their occupation. Homosexuality was widespread. Alcohol was sold almost at the gate of the Kaaba and drunkenness was not uncommon. *[These observations are based on Burckhardt’s travel experiences.]* **The new rules might meet with the approval of the pious ulama and sincere believers, but they were burdensome for the greater part of the population.** No less burdensome was the humiliation caused by the submission to the Najdis for the first time in centuries. All these facts, whether of an economic, a political or a psychological nature, created an anti-Wahhabi climate in Hijaz.”

(Vassiliev, pp. 138-139)

Al-Jabarti, from **al-Azhar**, describes the **Egyptian army that fought against the “Wahhabis”** in the first decades of the 1800s:

“Some commanders, who were considered pious and devout, told me, ‘How can we win when most of our soldiers belong to different confessions and some of them do not believe in anything and profess no religion? We are carrying boxes containing alcoholic drink, the azan (Muslim call to prayer) is never heard in our camp, the (Islamic) prescriptions are not fulfilled or even remembered, our people have no idea of religious rites. As for our enemies [the Wahhabis], as soon as a muezzin’s call sounds, they perform their ablutions and line up behind their single imam humbly and obediently. When the time for prayer comes during a battle, they timidly perform the “fear prayer” (a shorter prayer) – one detachment goes forward and wages the battle while the others pray behind it. Our soldiers are astonished; they have never heard of it, not to mention seeing it.”

(Al-Jabarti is quoted in many works, this English translation is from Vassiliev, p. 144.)

Vassiliev also noted important “worldly” reasons why such opposition should be so fierce:

“Opposing the cult of saints, destroying pious people’s graves and felling holy trees amounted, under Arabian conditions, to the destruction of the ideological and spiritual basis of political fragmentation. Deprived of a saint of their own, the nobility of an oasis could no longer claim exclusiveness and lost the income from the pilgrimage to the saint’s grave.” Among other things, this quote demonstrates that if Muslims want true Islamic unity, there must be an eradication of all of the local saints that take people’s energy and hearts away from the true and uniting monotheistic teachings of Islam.”

(Vassiliev, p. 79)

Indeed, it can be understood from Vassiliev’s quotations that the way of Muhammad ibn Abdul-Wahhaab was the way of the Prophet (ﷺ) and his Companions. Those who opposed or oppose him are simply being blind to the truth of this matter, although it is clear and open for all to see.

Even **Vassiliev** noted,

“The Wahhabis seem orthodox from a dogmatic viewpoint. This is their own opinion, as well as that of the majority of objective experts, both in the Arab world and outside; it is also the view of contemporaries of the initial movement and of later scholars.”

(Vassiliev, p. 75)

Then **Vassiliev** stated,

“Burkhardt reports that the Cairo ulama, who were generally opposed to the Wahhabis, stated that they had found no heresy in their teaching. Since this statement was made contrary to the ulama’s ‘own will’, it hardly causes any suspicion. **After reading Ibn Abd al-Wahhab’s book, many Cairo ulama declared unanimously that if it expressed the Wahhabis’ opinion, they too (the ulama) were wholeheartedly of their faith.** Abu Ras al-Nasiri, an Algerian alim, asserted that the Wahhabis’ dogma was entirely orthodox. Ibn Sanad, a chronicler from Basra, noted that the Wahhabis were the Hanbalis of the past...”

(Vassiliev, p. 75)

What I have presented are just the quotes by **Vassiliev**. There are sufficient authentic proofs (*including Shaykh Muhammad ibn Abdul Wahhaab’s own work, which is in conformance with the work of the 4 Imams*) that Shaykh ul-Islam Muhammad ibn Abdul Wahhaab was on the Aqeedah and the Manhaj of the Salaf us-Saliheen.

The Prophet’s Sunnah is a portion of that revelation and “completes” it by giving further details of Allah’s revelation. **Muhammad Ibn Abdul-Wahhaab** wrote, “If an authentic act of the Messenger of Allah (peace and blessings of Allah be upon him) is made clear to us, we act according to it. We do not put anyone’s statement before it, regardless of who it may be. Instead, we receive it with complete acceptance and submission. This is because in our hearts, the Messenger of Allah (peace and blessings of Allah be upon him) is greater and more important than to give precedence to anybody else’s statement. This is what we believe and this is how we worship Allah.”

(Ibn Abdul-Wahhaab, Muallifaat, vol. 7, p. 252)

A great deal of work has been recorded which proves Shaykh ul-Islam’s innocence from these and other false allegations. For further satisfaction and detailed study, the reader can go through some of the authentic works and quotations about the life of Muhammad ibn Abdul Wahhaab. Kindly request you to read the book “**The Life, Teachings and Influence of Muhammad ibn Abdul-Wahhaab – by Jamal Zarabozo**” which clarifies all the fabrications against his Monotheistic Da’wah.

Aqeedah of Ahlus-Sunnah wal-Jamaa'ah as opposed to the Aqeedah of the Ahlul Bid'ah

It is important for us to understand the Aqeedah and the Manhaj of the Salaf us-Saliheen to digest all the points mentioned above. They are not mere blind faith and words affirming Aqeedah of the Salaf us-Saliheen. It is essential for all the Muslims to connect to the Scholars of earlier generations who followed the Truth that they inherited from the Prophet (ﷺ) and the Companions, and thus were strong against any deviancies and protected the Truth.

Al-Haakim said, “Imam Ahmad ibn Hanbal did well when he commented on this report by saying that the victorious group who will prevail until the Hour begins is “ashaab al-hadeeth” (the people of hadeeth). Who is more deserving of this description than people who follow the way of the righteous and follow in the footsteps of the salaf who came before us, and exposed the falsehood of the people of bid'ah (innovation) by basing their arguments on the Sunnahs of the Messenger of Allaah (peace and blessings of Allaah be upon him)?”

(*Ma'rifat Uloom al-Hadeeth*, by al-Haakim al-Nisaboori, p. 2, 3)

We should note that Ahl al-Hadeeth includes everyone who follows the hadeeth of the Prophet (peace and blessings of Allaah be upon him) and gives it precedence over all else, whether he is a scholar or an ordinary Muslim.

Below are detailed explanations on few of the points of the true Foundations of Islam, handed over to us by the scholars of Ahlus-Sunnah wal-Jamaa'ah. Going through them would make one understand the importance of understanding the Aqeedah of Salaf us-Saliheen. Also, it will help protect oneself from staying away from the established deviancies and newly invented rhetoric theologies. One needs to understand the different deviancies present at the time of the Righteous Predecessors to gauge and remove the traces of any of it from oneself.

1. On Innovations, Controversies and Desires in matters of the foundations of Faith in Islam

In *Usool as-Sunnah (Foundations of Sunnah)* by **Imam Ahmad ibn Hanbal**, he clarifies the position of Innovations, Controversies and Desires in matters of the foundations of Faith in Islam:

3. The abandonment of innovations and every innovation is misguidance.
4. The abandonment of controversies.
5. The abandonment of sitting with the people of Ahwaa (desires).

(*Usool as Sunnah*, ibn Hanbal)

Some of the quotations of the scholars of Ahlus-Sunnah wal-Jamaa'ah who have also affirmed and practiced same as Imam ibn Hanbal's statements are as follows:

Al-Fudayl ibn 'Iyaad (d. 187H) said, “I met the best of people, all of them people of the Sunnah and they used to forbid from accompanying the People of Innovation.”

(Reported by *al-Laalikaa'ee*, no. 267)

Sufyaan ath-Thawree (d.161 H) said, “Whoever listens to an innovator has left the protection of Allaah, and is entrusted with the innovation.”

(Reported by *Abu Nu'aym in Al-Hilyah*, 7/26 and *Ibn Battah*, no. 444)

Al-Fudayl ibn 'Iyaad (d. 187H) said, “Whoever sits with a person of innovation, then beware of him and whoever sits with a person of innovation has not been given wisdom. I love that there was a fort of iron between me and a person of innovation. That I eat with a Jew and a Christian is more beloved to me than that I eat with a person of Innovation0.”

(Reported by *al-Laalikaa'ee*, no. 1149)

Al-Layth ibn Sa'd (d. 175H) said, "If I saw a person of desires (i.e. innovations) walking upon the water I would not accept from him." So Imaam ash-Shaafi'ee then said, 'He (al-Layth) has fallen short. If I saw him walking in the air I would not accept from him."

(Reported by as-Suyooti in Al-Amr bil 'Ittibaa wan-Nabee 'anil-lbtidaa)

Ibn 'Abbaas (d. 68H) said, "Indeed the most detestable of things to Allaah are the innovations."

Al-Hasan al-Basree (d. 110H) said, "Do not sit with the people of innovation and desires, nor argue with them, nor listen to them."

(Reported by ad-Daarimee in his Sunan, 1/121 and al-Laa'ika'ee, no.240)

Amongst the principles of **Muhammad ibn Abdul Wahhaab** is: "The obligation of following the Sunnah of the Messenger of Allah (peace and blessings of Allah be upon him) and avoiding innovations, even if they have become widespread among the majority of the masses."

(Muhammad ibn Abdul-Wahhaab, Muallifaat, vol. 7, p. 72)

2. On Analogical Reasoning (Qiyas) and following intellectual desires (Hawaa)

On Analogical Reasoning (*Qiyas*) and following intellectual desires (*Hawaa*), **Imam Ahmad ibn Hanbal** has clearly documented the following in his Usool as-Sunnah:

9. There is no analogical reasoning in the Sunnah and examples or likenesses are not to be made for it.

10. Nor is it grasped and comprehended by the intellects or the desires.

11. Rather it [consists of] following [and depending upon] it and abandoning the hawaa [desire].

14. To affirm the ahaadeeth related to it and to have faith in them. It is not to be said, 'Why' or how? It is [but] attestation [to the truthfulness of such ahaadeeth] and having faith in them.

(Usool as Sunnah, ibn Hanbal)

Some of the quotations of the scholars of Ahlus-Sunnah wal-Jamaa'ah who have also affirmed and practiced same as Imam ibn Hanbal's statements are as follows:

Shuraih al-Qaadee (d. 80H) said, "Verily, the Sunnah has preceded your qiyaas (analogical reasoning), so follow and do not innovate"

(Reported in Sunan ad-Daarimee, 1/66 and Sharbus-Sunnah of al-Baghawee, 1/216)

Abu Bakr al-Marwazee (d. 294H) said, "I asked Ahmad ibn Hanbal about the ahaadeeth which the Jahmiyyah reject regarding the Attributes, the Believer's seeing their Lord on the Day of Judgement, Allaah's descent [to the lowest heaven] and the Throne. So Abu 'Abdullaah declared them all to be authentic and said, "The Scholars have received them with acceptance. We pass on the narrations as they came to us."

(Reported in Tabaaqatul-Hanaabilah of Ibn Abee Ya'laa, 1/56)

3. On indulging in Theological Rhetoric (Kalaam)

On following and indulging in Theological Rhetoric (*Kalaam*), Imam Ahmad ibn Hanbal has clearly documented the following in his Usool as-Sunnah:

19. For indeed, (indulging in) theological rhetoric (kalaam) in the matter of Qadar, the Ru'yah, the Qur'aan and other such issues are among the ways that are detested and which are forbidden.

20. The one Who does so, even if he reaches the truth with his words, is not from Ahlus-Sunnah, until he abandons (using) this mode of argumentation, [and until he] submits and believes in the Aathaar (the Prophetic Narrations and those of the Companions).

26. And the Hadeeth, in our estimation, is to be taken by its apparent meaning (alaa dhaahirihi), as it has come from the Prophet (ﷺ). And indulging in theological rhetoric with respect to it is an innovation.

(Usool as Sunnah, ibn Hanbal)

Some of the quotations of the scholars of Ahlus-Sunnah wal-Jamaa'ah who have also affirmed and practiced same as Imam ibn Hanbal's statements are as follows:

Imaam ash-Shaafi'ee (d. 204H) said, "My ruling regarding the people of theological rhetoric is that they should be beaten with palm leaves and shoes and be paraded amongst the kinsfolk and the tribes with it being announced, 'This is the reward of the one who abandons the Book and the Sunnah and turns to theological rhetoric (kalaam).'"

(Sharh 'Aqeedatit-Tahaaniyyah of Ibn Abil-'Izz, p. 75)

Ibn 'Abdul-Barr said, "The people of Fiqh and Aathaar in all the various towns and cities are agreed unanimously that the Ahlul-Kalaam (People of Theological Rhetoric) are (but) Ahlul-Bida' waz-Zaigh (the People of Innovations and Deviation). And they are not considered, by all of the above, to be amongst the ranks of the Scholars (in truth)."

(Reported by Ibn Qudaamah in his Burhaan fee Bayaanil-Qur'aan)

Imaam ash-Shaafi'ee (d. 204H) said, "That a person is put to trial with everything that Allaah has forbidden, besides Shirk, is better than that he looks at Kalaam (theological rhetoric)." He also said, "If people knew what (misleading and destructive) desires are contained within theological rhetoric they would certainly flee from it as they would from a lion," he also said, "Whoever showed boldness in approaching theological rhetoric will never prosper."

(Reported by Ibn Qudaamah in his Burhaan fee Bayaanil-Qur'aan)

One of the Scholars of ash-Shaash said:

"Every knowledge save that of the Qur'aan is a pre-occupation.

Except for the Hadeeth and Fiqh (understanding) of the Deen.

Knowledge is only that about which it is said,

'Haddathanaa ...'(So and so narrated to us)

And what is besides that

Are but whisperings of the Shayaateen (devils)"

Abu Yoosuf, the companion of **Imam Abu Haneefah** said, "Whoever sought knowledge by kalaam (theological rhetoric) will turn a **heretical apostate**."

Imam Ahmad ibn Hanbal (d. 241H) said, "The person of theological rhetoric will never prosper. And never do you see anyone looking into theological rhetoric except that in his heart is a desire for creating mischief."

(Both narrations are reported by Ibn Qudaamah in his Burhaan fee Bayaanil-Qur'aan)

Muhammad Ibn Seereen (d. 110H) said, "They (i.e., the Companions and the Taabi'een) used to consider themselves upon the path (of truth) so long as they held onto the narrations."

(Reported by al-Laalikaa'ee in his Sharh Usoolil It'iqaad, no. 110)

4. The salafs' approach towards the Names and Attributes of Allah (Subhaana wa Ta'ala)

Al-Awzaa'ee (d.157H) said, "I asked az-Zuhree and Makhool about the aayaat pertaining to the Sifaat (Attributes of Allaah), so they said, 'Leave them as they are.'"

(Reported by al-Laalikaa'ee in Sharh Usoolul-It'iqaad 3/430 and Ibn Qudaamah al-Maqdisi in Dhammut-Ta'weel, p. 18 and the chain of narration is hasan)

Al-Waleed ibn Muslim (d. 194H) said, “I asked Maalik, al-Awzaa’ee, Layth ibn Sa’d and Sufyaan ath-Thawree, may Allaah have mercy upon them, concerning the reports related about the Attributes, so they all said, ‘Leave them as they are without asking ‘How?’”.

(Reported by al-Aajurree in *Ash-Sha’ree’ah*, p. 314, al-Bayhaqee in *Al-Asmaa was-Sifaat*, p. 453 and also *Al-I’tiqaad*, p. 118 and the chain of narration is *hasan*)

Imaam Ahmad (d. 241H) said, “These ahaadeeth should be left as they are ... ‘We **affirm them** and we **do not make any similitude for them**. This is what has been agreed upon by the scholars.”

(Reported by Ibn al-Jawzee in *Manaaqib Imaam Ahmad*, pp. 155-156)

Nu’aym ibn Hammaad (d. 228H) the teacher of **al-Bukhaaree** said, “Whoever makes tashbeeh (resemblance) of Allaah to his creation has committed kufr (disbelief). And whoever denies what Allaah has described Himself with has also committed kufr. Indeed, all that Allaah has described Himself with, or what His Messenger has described Him with — then there is no tashbeeh in it at all.”

(Reported by Imaam adh-Dhababee in *Al-Uluwm*, no. 217)

Muhammad ibn al-Hasan ash-Shaybaanee (d. 189H), the companion of **Abu Haneefah** said, “All the Fuqahaa, from the east to the west are agreed upon, (the obligation of having faith in the Qur’aan and the ahaadeeth which the reliable and trustworthy narrators have come with it from the Messenger of Allaah (ﷺ) in describing the Lord, the Mighty and the Majestic, without explaining them (tafseer) or likening them to the creation (tashbeeh). So whoever explains anything from them today, then he has departed from that which the Prophet (ﷺ) and his Companions were upon, for verily, they did not explain them but they gave verdicts with whatever is in the Book and the Sunnah and then they remained quiet. So whoever speaks with the saying of Jahm (ibn Safwaan) then he has separated from the Jamaa’ah since he (Jahm) describes Him (Allaah) with nothingness.”

(Reported by al-Laalikaa’ee in *Sharh Usoolil-I’tiqaad*, 3/432)

Imaam Maalik (d. 179H) said, “Al-Istiwa is known, and how is unknown, to have eemaan in it is obligatory and to question it is an innovation.” Then he said to the questioner, “I do not think except that you are an evil man.” So he ordered him to be expelled.

(Reported by al-Bayhaqee in *Al-Asmaa was-Sifaat*, p. 516)

Qaadee Abu Ya’laa (d. 458H) said, “**It is not permissible to repel these narrations**, as is the way of the group from the **Mu’tazilah**. **Nor to become preoccupied with ta’weel**, as is the way of the **Ashariyyah**. It is obligatory to carry them upon their **dhaahir (apparent) meaning**; and that the Attributes of Allaah do not resemble any one of His creation, **nor do we have an ‘aqeedah (belief) that there is any tashbeeh (resemblance) to them**. Rather (we believe) in what has been reported from our Shaikh and our Imaam, Abu ‘Abdullaah, Ahmad ibn Muhammad ibn Hanbal, and others from the Scholars of Ashaahul-Hadeeth.”

(*Ibtaalut-Ta’weelaat*, p.4)

Abu Mutee al-Hakam ibn ‘Abdullaah al-Balkhee said, “I asked Abu Haneefah about the one who says, ‘I do not know whether my Lord is in the sky or the earth’ So he said, ‘He is a Kaafir, since Allaah, the Most High, says:

The Most Merciful has ascended over the Throne (*Soorah Taa-Haa* (20):5)

And His ‘Arsh (Throne) is above the Heavens.’ So I said, ‘If he says, I say that He ascended above the ‘Arsh, but I do not know whether the ‘Arsh is in the heavens or the earth. He said, ‘If he denies that He is above the sky then he is a Kaafir.”

(Reported by adh-Dhababee in *Mukhtasirul Uluwm*, no. 18)

Al-Khattaabee (d. 388H) said, “The madhhab of the Salaf (the Pious Predecessors) with regard to the Sifaat (Attributes of Allah) is to affirm them as they are ‘alaa dhaahir (with their apparent meaning), negating any tashbeeh (resemblance) to them, not takyeef (asking how they are).”

(Al-Ghuniyah ‘an Kalaam wa Ahlihi, as quoted in Mukhtasir al-‘Uloom, no. 137)

Shaikh **‘Abdul-Qaadir al-Jeelaanee** (d. 561H) said, “It is essential to carry the attribute of Allaah’s al-Istiwa (Allaah’s Ascending) upon its apparent sense, without ta’weel, and that He ascended by His Dhaat (self) over the Throne. **Istiwa does not mean sitting or touching, as the Mujassimah and Karraamiyyah say. Nor does it mean ‘uluww (grandeur and highness), as the Ash’aariyyah say; nor does it mean isteela (conquering and dominating over), as the Mu’tazilah say. None of this is related in the Sharee’ah.** Neither has this been related by any one of the Salaf us-Saalih (Pious Predecessors) from the Sahaabah and the Taabi’een, nor from the Ashaabul-Hadeeth (Scholars of Hadeeth). Rather, it is related from them that they carried the meaning of Istiwa with its apparent meaning.”

(Al-Ghuniyatul-Taalibeen, of ‘Abdul-Qaadir al-Jeelaanee, 1/50)

Shaikhul-Islaam **Ibn Taymiyyah** (d. 728H) said, “The Sifaat (Attributes) are just like His Dhaat (Self). Thus, just as the Dhaat of Allaah is established haqeeqah (in a real sense), without considering it to be like that of the creation, then likewise His Sifaat are also established haqeeqah, without considering them to be like those of the creation.”

(Al-Fataawaa ‘alal-Hamawiyatul-Kubraa, p. 66)

Muhammad ibn Abdul-Wahhaab defines this category in the following manner:

“Part of the belief in Allah is belief in what He attributed Himself with in His book and upon the tongue of His Messenger (peace and blessings of Allah be upon him). [The belief in those attributes is] **without distorting or denying their meanings.** I believe that there is nothing similar to Allah and He is the All-Hearing, the All-Seeing. **I do not deny about Him what He has described Himself with nor do I distort its proper meaning. Nor do I negate His names and signs. Nor do I discuss their nature or compare any of His attributes with the attributes of His creatures, as Allah has no equal, similar one or partner.** One cannot make an analogy between Him and His creation. Verily, Allah is most knowledgeable of Himself and of others; He is the most truthful in speech and the most eloquent in words.”

(Muhammad ibn Abdul-Wahhaab, Muallifaat, vol. 7, p. 8)

In addition to all that has been mentioned up until now, **Imam Abu Haneefa** affirms what the majority of the scholars of Ahlus-Sunnah wal-Jamaa’ah affirmed in his “**Al-Fiqh al-Akbar**”, thus opposing the views of the deviant sects (*Ahlul Bid’ah*):

12- His attributes existed in eternity; they did not exist after being non-existent, nor were they created. Whoever says that they are created, existed after being non-existent, or is uncertain about the attributes and doubts them, is a disbeliever in Allah Ta’ala.

16- And all of His attributes are unlike the attributes of the creation.

28- He added to Himself meanings of Yad (literal meaning is a Hand), Wajh (literal meaning is Face), and Nafs (literal meaning is Self); as Allah Ta’ala mentioned in the Qur’aan. Hence, what Allah Ta’ala mentioned about the Yad, Wajh, and Nafs, are meanings He added to Himself, without a “how” (modality).

29- It should not be said that His Yad definitively means His power or His bounty (exclusively), because such a definitive (and exclusive) interpretation may negate the meaning (Allah willed). This is the method of the (Qadariyyah) and the Mu’tazilah.

30- Rather, His Yad is a meaning He added to Himself without a “how” [modality], (as there cannot be a how, because it is not similar to the creation, not limbs, organs, parts... etc., a modality, for or shape can only be applied to the creation and attributes of the creation).

(Al-Fiqh al-Akbar, Abu Haneefa)

Summary: *A clear refutation on Ash'aariyyah, Maturidiyyah and Mu'tazilah Belief System*

And in this is a clear proof from the Salaf that whatever Allaah has affirmed for Himself and what His Messenger has affirmed for Him, then there is no tashbeeh in it whatsoever. And in this is an exposition and an uncovering of the Ahlul Bid'ah amongst the **Jahmiyyah**, the **Mu'tazilah**, the **Ash'aariyyah**, the **Maturidiyyah** and others like them who accuse those upon the aqeedah of the Salaf, that they are Mushabbihah and Mujassimah (*Anthropomorphist*). Rather, it is they who are the Mushabbihah and the Mujassimah due to the disease in their hearts. It is not possible for them to affirm the Attributes of Allaah without their hearts resembling them to the creation and this is why ta'weel (interpolation of the Attributes) is one of their hallmarks, their claim being, 'We are declaring Allaah free from defects', but in fact they are stripping Allaah of His Attributes, until Allaah is but nothingness.

The position of the Hanbalees with regard to the Ash'aariyyah is more famous than to need mention. So (*ever*) since Imaam Ahmad declared 'Ibn Kullaab' to be an innovator and ordered him to be ostracized, and he was the true founder of the Ash'aari madhhab, the Hanbalees have not ceased to be involved in a long battle with them. Even to the time of the state of Nizaamnul-Mulk in which they behaved presumptuously, and after it the Hanbalees rejected every speaker who mixed anything from the madhhab of the Ash'aariyyah into his speeches.

The Messenger (ﷺ) said,

“A group from my Nation will always remain obedient to Allah's orders, and they will not be harmed by those who abandon them nor those who oppose them, until the command of Allah comes while they are [still] in that state.” (*Recorded by al-Bukhari*)

This group is the people who stick to the Qur'an, the Sunnah and the 'Ijma (the Jamaa'ah).

So once again, my question to the reader is, “How can we take any saying from the scholars who represent the deviant belief systems and just sideline the true scholars of Ahlus-Sunnah wal-Jamaa'ah; those who have lived and devoted their lives to protect the Truth for the sake of Allah!”

Ghuraba' (Strangers)

Towards the End of Time, there would be people who would be the “Ghuraba' (Strangers)” as mentioned by our beloved Prophet (ﷺ).

On the authority of Abu Hurayrah (R.A.) that the Prophet (ﷺ) said:

Islam began as something strange and will return as something strange as it began, so give glad tidings to the strangers. (Sahih Muslim)

In another narration:

“Those who correct what the people have corrupted of my Sunnah (whatever is reported from the Prophet)” (*Sunan at-Tirmidhi* 2630)

Islam appeared as something strange in Makkah where only a few accepted the faith while most showed enmity towards it and rejected the Prophet (ﷺ) whom they harmed along with his Sahabah (Companions of the Prophet) who embraced Islam. Then it reached Madinah the city that those Companions who had the ability migrated to. It continued to be regarded as something strange until the number of Muslims increased in Madinah and other cities. People then embraced Islam in crowds after Allah made it possible for His Prophet (ﷺ) to conquer Makkah. Islam was viewed as strange by people at a time when most were heathens associating others with Allah. They worshipped idols, prophets, saints, trees, stones, and the like.

Allah guided whom He pleased through His Messenger Muhammad (ﷺ) and through his Companions. Thus, they entered Islam, worshipped Allah sincerely abandoning their idols, prophets, and saints. They did not offer prayer, prostrate, or call upon anyone except Allah. They only sought assistance or cure from Him (may He be Exalted and Glorified). They did not supplicate or seek help from the dead, idols, trees, stones, planets, Jinn (creatures created from fire), or angels. Instead, they worshipped Allah (may He be Exalted and Glorified) exclusively. Such are the strangers.

Jabir ibn Abdullah (R.A.) was weeping and he said,

“I heard RasulAllah (ﷺ) saying, “Truly, people will enter the religion of Allah in great crowds and they will leave from it in great crowds’.” (*Ahmad*)

Towards the end of time there will be those who hold fast to the religion of Allah while others fall by the wayside. When disbelief, disobedience, and evil increases these strangers will remain obedient to Allah and His religion. They will be granted Paradise and Happiness with a goodly reward in this life and the Hereafter.

They are the people who stick to the Ahlus-Sunnah wal-Jamaa'ah.

Conclusion

With this, I have clarified the stand of the Ahlus-Sunnah wal-Jamaa'ah and some of their articles of the true belief system. It is evident that Ahlul Bid'ah are the ones spreading misconceptions, mischief, and false belief from the earliest recorded history. They come in various forms and groups, and misguide the people of the Ummah who are not well acquainted with the true Aqeedah (*of the Salaf us-Saliheen*); the Aqeedah that guarantees us Forgiveness.

I humbly invite you to connect with the Salaf us-Saliheen, the past scholars of Ahlus-Sunnah wal-Jamaa'ah and the present scholars who follow the Salaf us-Saliheen and present to us the Aqeedah and Manhaj of the true Ahlus-Sunnah wal-Jamaa'ah. If we don't keep our customs and ideologies aside and study the Foundations of Islam (*the Aqeedah*) from the original sources, then we are bound to fall into the traps of deviancies.

Muhammad ibn Abdul-Wahhaab stressed that the religion must be taught to both men and women. He has stated, "The conclusion is that the issues of tawheed are not from those matters which are the concern of the mutawwas alone. Instead, researching these issues and learning them are a necessary obligation upon the scholar, the ignorant, the male, the female..."

(Muhammad ibn Abdul-Wahhaab, Muallifaat, vol. 7, p. 189)

He made it clear that the individual's intention in cases of difference of opinion must be to obey Allah. He said, "In matters in which there is a difference of opinion, it is a must that the believer makes his concern and intent the knowing of Allah's and His Messenger's command and to act upon that. He must respect and regard the people of knowledge, even if they make a mistake. However, he cannot take them as lords besides Allah. Such is the path of those who have [Allah's] blessing upon them. To ignore their statements and not respect them is the path of those who have [Allah's] anger upon them. And to take them as lords other than Allah—that is, if it is said to them Allah or Allah's Messenger said, they reply, "These people [that is, the scholars] are more knowledgeable than us"—is the path of those who have gone astray."

(Muhammad ibn Abdul-Wahhaab, Muallifaat, vol. 3, section of Fataawa, p. 97)

I conclude, in Imam Abu Haneefa's own words, about the need, the haste, and the seriousness of studying Tawheed as the Salaf us Saaliheen understood:

97. If a believer faces obscurity in some of the details of the science of Monotheism [Tawheed], then he must immediately submit to the correct [general] belief which Allah Ta'ala wants [according to the meaning Allah willed] until he finds a scholar to ask [and learn from]. He cannot delay seeking [knowledge], for hesitation to seek is not excusable, and ignoring seeking [of conviction in Tawheed] may lead to blasphemy.

(Al-Fiqh al-Akbar, Abu Haneefa)

Wa Akhiru Da'wana an al-Hamdulillaahi ar-Rabbil al-'Aalamin.

References for further Reading:

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